

Xavier

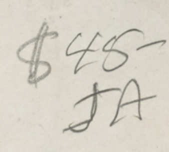


Le Saint-Père ● Apôtre de la Paix

World Peace ● Through the Vatican

PAX ROMANA ● VIA SECURA

NOV. 1943 Edmonton, Alberta VOL. IV, No. 2





Chinese News Service, Montreal.

La Chine a foi en la sagesse de son chef.
Generalissimo Chiang Kai-shek, the symbol of Chinese unity.

Numéro *sur la* **Chine**

GENERALISSIMO CHIANG KAI-SHEK

I have come to China to pay homage not only to the Chinese people but to one of the truly great men of his time, your Generalissimo . . . Your Generalissimo is one of the best known men in my country and one of the best liked. I think that most Americans like and respect him for two qualities. They see in him an aggressive spirit, the spirit of a man who is not daunted by difficulties but worked ceaselessly to overcome them. And they also see in him, as they have come to know about him through our newspapers, our motion pictures, our radio, a man with a broad vision of the future, who believes in his heart that freedom and security are possible of achievement not only for China but for the whole world . . .

(Wendell L. Wilkie, Chungking, Oct. 3, 1943).

New China

Le XAVIER publiera au cours de l'année dix numéros qui présenteront l'oeuvre de paix du Vatican et sa mission civilisatrice dans le monde.

Les numéros de la présente année académique porteront sur les pays suivants:
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Nous assistons au réveil de la Chine. Le spectacle est réconfortant. La Chine, opprimée et meurtrie, s'est reconstituée au pays des montagnes et s'est mise à l'oeuvre de la libération nationale. Il lui a fallu lutter contre le désespoir, la faim, l'inflation, les trahisons; il lui a fallu créer en pleine tourmente le délicat et complexe organisme de la guerre totale. ★ La guerre n'épuise pas l'énergie de la Chine et n'empêche pas le travail de la reconstruction. L'éducation est en honneur chez les jeunes et les adultes. En 1912, naissait la république. Avec la guerre de 1937, se fait l'apprentissage des institutions républicaines. La saine démocratie est l'objet de la sollicitude générale. Les réalisations civiques et sociales gagnent les villages, les villes, les provinces et le pays tout entier. Un conseil politique de 240 membres souhaite l'heure du régime constitutionnel et du gouvernement représentatif. L'agriculture reste la force vive de la nation, tout en saluant la venue du jeune commerce et de l'industrie moderne. Les vieilles corporations s'adaptent de bonne grâce aux exigences des révolutions sociales et économiques. ★ Les relations avec les Nations-Unies sont cordiales et dignes. Sans bouder les lenteurs et les gaucheries des chefs de ces nations, la Chine accomplit avec héroïsme sa tragique besogne et attend l'heure de la libération. Sa valeur lui a donné une des premières places parmi les nations du monde et son désintéressement lui a valu la direction morale des peuples de l'Orient. ★ Les réalités spirituelles comptent pour la Chine. Ses chefs ont invité toutes les religions à travailler au renouvellement moral du peuple. N'est-ce pas l'heure de Dieu pour les missionnaires catholiques?

Saluons la Chine

New China

By her courage and tenacity in a merciless struggle, by her willingness to accept humiliation and untold sacrifices, China stands out amongst a world of warring nations, as one most worthy of praise and understanding. ★ On July 7, 1937, at Lukouchiao, the wings of the Nipponese vulture cast its ominous shadow over the soil of China. After four years of relentless struggle, Pearl Harbour rallied to the aid of the Chinese people, the strength of America. ★ But in this struggle against the forces of Japanese aggression, not the strength of America, nor even the strength of the Allies, is sufficient to arrest the ambitions of Japan without the co-operation of China. Military co-operation to win the war; political, economic and cultural co-operation to assure the peace in the Pacific and throughout the world is necessary. ★ China by its geographical location, and its cultural development may well be destined to serve as a link between Western and Eastern civilizations. Generalissimo Chiang Kai-Shek's visit in New Delhi and his conferences with Indian and British leaders in February 1942 illustrated the key role of China in achieving such an understanding between Western and Eastern peoples. In the words of China's first lady: "East and West both have foolishly tried to be self-sufficient. Neither has succeeded nor could succeed. Each must acknowledge that the other has something to teach." ★ Let the East give to the West its spiritual and cultural strength; let the West give to the East its economic and scientific strength. ★ China is now shaping its destiny. It has championed democracy. And China's own culture will shape China's democracy and China's democracy is more likely to be something new and creative than it is to be simply imitative. ★ Thus to China praise, understanding, assistance and co-operation!

JEAN-PAUL DROUIN.



Photo W. Kensit.
Cpt. Harold Chinn and his sister Beatrice. Miss Chinn is a nurse in training at the General Hospital, Edmonton, and intends to nurse in China as soon as she graduates.

CHINE ECONOMIQUE

Pression économique.—Quand la guerre éclata avec le Japon, le 7 juillet 1937, l'armée chinoise contrôlait la côte, la vallée du fleuve Yangtse et les points stratégiques des chemins de fer. Un an plus tard, en l'automne de 1938, le Japon avait conquis les parties vitales du pays et rejeté les Chinois vers les provinces intérieures. L'étouffement économique commença dès ce moment à se faire sentir sur la Chine libre. Le 7 décembre 1941, le Japon entrait en guerre contre les Etats-Unis et l'Angleterre et, en quelques mois, chassait de l'Orient les Anglais, les Américains et les Hollandais. L'isolement de la Chine devenait un fait accompli. La guerre passait au second plan et les préoccupations économiques entraient pour 70 pour cent dans la libération du pays. Les problèmes n'ont fait que devenir plus complexes avec le temps. Aujourd'hui, tout manque à l'armée chinoise et au peuple de la Chine libre: machinerie, essence, charbon de bois, nourriture, moyens de transports. Chungking, la capitale militaire, n'a que deux issues sur le monde extérieur, une route qui se dirige vers la Sibérie et une voie aérienne qui conduit aux Indes. Le salut pour la Chine pouvait venir d'une action énergique des Alliés dans les îles de l'Océan Pacifique. Les chefs des Nations-Unies ont opté pour la grande offensive de la Méditerranée et de l'Europe. La Chine peut-elle attendre? Elle a 3 millions et demi de soldats sans le matériel de guerre. Le Japon occupe les endroits stratégiques avec 600,000 soldats, munis de l'outillage moderne et initiés à la technique de la guerre totale. La Chine espère tenir quand même par l'appel aux forces spirituelles et par le jeu de la guerre de francs-tireurs.

Mobilisation des forces spirituelles.—Le Général Tchiang Kai-chek fait reposer le renouvellement économique du pays sur la force de caractère du peuple chinois. L'appel s'adresse à tous. Il faut imiter les vertus anciennes de la Chine, l'esprit de sacrifice et la fermeté. Les responsabilités ne sont-elles pas plus grandes maintenant que la Chine occupe une place prépondérante dans la famille des nations! C'est la conversion du coeur et la maîtrise des passions qui assureront la victoire et prépareront l'après-guerre. Voici l'effort moral qui est demandé aux citoyens de la Chine libre. Ils se doivent de mener une vie austère, d'accomplir leur travail avec diligence et avec soin, de pratiquer le renoncement, d'accorder la loyauté à leur pays et d'avoir foi dans le renouvellement de la nation.



Miss Edith Mah, a chinese girl living in Edmonton, longs to go back to China.

Economie dirigée.—Fait admirable, les problèmes militaires ne distraient pas des réalisations économiques. L'éveil général tend à restaurer la famille, l'éducation, le travail, la médecine, le patriotisme. Le Généralissime a donné comme mot d'ordre l'esprit d'épargne et le souci de la production nationale. Il faut à tout prix produire soi-même le matériel nécessaire à l'aide du capital et des techniciens étrangers. Le Ministre des Affaires économiques, Wang Wen-hao, réalise actuellement un programme économique de dix ans. L'agriculture a sa sollicitude; elle est dans un état pitoyable, puisqu'il n'y a que 250 millions d'acres propres à la culture sur deux milliards. On prévoit la plantation d'arbres et la fertilisation du sol. Les chemins de fer, les communications fluviales et les voies aériennes, sont entre les mains de l'état. D'excellents pilotes chinois s'entraînent pour l'aviation aux Etats-Unis dans l'Arizona. Les techniciens et les travailleurs spécialisés commencent à faire nombre. Ne faut-il pas donner à la Chine ses moyens de subsistence, ses industries et manufactures, son système monétaire, ses navires, ses locomotives, tout l'organisme économique d'une grande nation? La tâche dépasse les initiatives individuelles et locales. C'est l'oeuvre de tout un peuple, sous la direction de l'Etat. Travail national qui sauvera la Chine et inspirera les autres pays.

GENERALISSIMO CHIANG KAI-SHEK

Generalissimo Chiang Kai-Shek, the leader of China's four hundred and fifty million people, commander in chief of the army, navy and air force, President of the Supreme War Council, President of the National Aviation Commission, and Director General of China's single political party, was born in Chekiang Province in 1887. His education began at Patoing Military Academy near Peking, and later he entered the Military Staff College in Japan, serving for several years in the Japanese army until 1909, when China became infected with Chinese nationalism and Dr. Sun Yat-sen was in exile. Joining the revolution in China and becoming Commander and Chief of the Nationalist army he set about to unify China, in which task he was successful. In 1927, Chiang overthrew the Leftist government in Hankow and established the National government in Nanking. In his fight to save China from Communism he made great accomplishments, created a national army, and made soldiering respectable.

On December 1, 1927, General Chiang was united in marriage to his indispensable and beloved friend Mei-Ling Soong and it is through her influence that on October 23, 1930, Chiang was baptised in the Christian Church. He studied Christianity seriously for a long period of time and is now a devout and ardent believer in it. He and the Madame pray daily. In his speeches he talks continuously about Christ, in one of his most important speeches he used as reference the text "Why We Believe In Jesus." When he was captured in Sian he prayed for strength from Jesus and delivered himself to God. General Chiang is very friendly and co-operative towards the Catholic Church. The Vicar Apostolic of Nanking has visited America twice as the Personal Ambassador of the General.

Chiang has no hobbies, his favorite relaxation is in reading passages from Confucius. I quote: "In order to propagate virtue to the world, one must first rule one's country. In order to rule the country one must first rule one's family. In order to rule the family one must first rule one's body by moral training. In order to regulate one's body, one must first regulate one's mind. In order to regulate the mind, one must first be sincere in one's intentions. In order to be sincere in intentions, one must first increase one's knowledge."

Chiang is the symbol of Chinese unity and is loved by all people for his fight against the invader.

Mrs. Clarice Roper.



Chinese News Service, Montreal.

Le généralissime Tchiang Kai-chek et Madame Tchiang. Their common objective is to free China.

Madame Chiang Kai-Shek

Mei-Ling Soong, the third daughter of Charles Jones Soong, devout Christian, was baptised in the Southern Methodist Church and educated at Wellesley College, Massachusetts. Having a vast knowledge of industrial conditions she has accomplished a great deal for her country women. Her work for the welfare of the Chinese people began at the time that she returned to China after her education in America. Being a woman of great Social interest she is the founder of a school for "The Orphans Of The Revolution". Just recently she has been appointed Secretary General of the Commission of Aeronautical Affairs, an appointment of great importance to China.

Mei-Ling Soong has been the first lady of China since December 1, 1927, when she was united in marriage to General Chiang Kai-Shek. Since her marriage she has worked steadily as a constant help to the Generalissimo, facing many responsibilities with courage, in her effort to help people out of their trials, making any sacrifice whatsoever the cost for the welfare of her country, praying that God will make His will known to her.

Madame Chiang has a christian attitude of Nation towards Nation, she has dedicated herself to the purpose of bettering the Christian principles of men towards each other. She is very much interested in the Catholic missionaries in China, holding the Catholic religion very dear to her. Perhaps one reason for this is that Paul Hsu, a relative of Madame Chiang was a convert to the Catholic Church and studied under the Jesuits over three hundred years ago, and was thus responsible for many of the Jesuit Missionaries who were the followers of Xavier. In her volume entitled "China Through Catholic Eyes," she praises the missionaries' lives of self denial and the inspiration they are to all they serve.

In 1943, Madame Chiang returned to the United States making personal appearances, and broadcasts from Los Angeles to Washington, where she was the guest of President and Mrs. Roosevelt. On February 18,

Madame Chiang addressed the two houses of Congress speaking her own thoughts, making us conscious of the fact that the friendship that has existed for over one hundred and sixty years between United States and China is not only of great value to China but also to the United States, the practice of this friendship in wartime, being the greatest defence in the future against the Axis. At Madison Square Gardens, New York, she gave another famous speech from which I quote: "Then too there must be no bitterness in the reconstructed world, we must try to forgive those who have injured us and remember only the lessons gained thereby. The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the passions of hate and degradation. He taught us to help our less fortunate fellow beings, to work and strive for their betterment without however deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not the men themselves."

On June 16, 1943, Madame Chiang addressed a joint session of the Senate and the House of Commons at Ottawa, Ontario, Canada, in which she paid tribute to the early Canadian Jesuit Missionaries in North America.

It was through speeches such as these that this well poised woman has won the confidence and respect of many proud American and Canadian citizens, and through her kindness, sincerity, intelligence, and understanding she is indeed worthy of being today, The first Lady Of The World.

Mrs. Clarice Roper.



Chinese News Service, San Francisco

Madame Chiang Kai-shek.

The Youth Of China

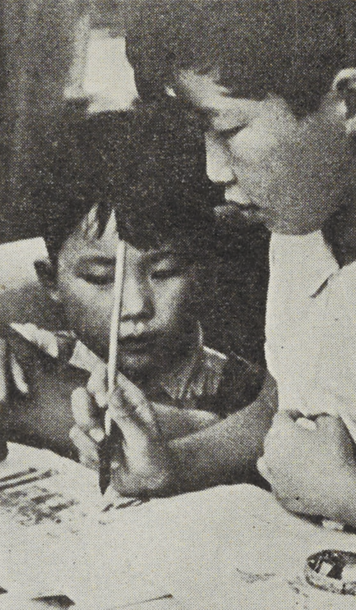
The young people of China have witnessed the birth of a new age. They have found new freedom; four thousand years of imperial dynasties have suddenly disappeared from their land, and their ideas for a better future have made rapid progress, for the young Chinese have played a most important role in all political changes in the social and national life of their country.

The Chinese youth have witnessed many conflicts between the old and new ways of life in China. From these conflicts have arisen a new world consciousness, which their forefathers had never known. They have also examined these contrasts and have seen them in greater magnitude than ever before. They realize that many of their interests and problems are in common with those of our Western world.

The real strength of China lies in her youth and, as Chiang Kai-shek has stated, "Our youth is the vanguard of our revolution. All the progress and welfare of our nation, the conduct of the war, and the building of world peace, largely depend on them."

Douglas McDonald.













Académie des Missions, L'Immaculée-Conception, Montréal.

La Chine met son espoir en la jeunesse











Chinese News Service.

— They will build a New China

Politique en Chine

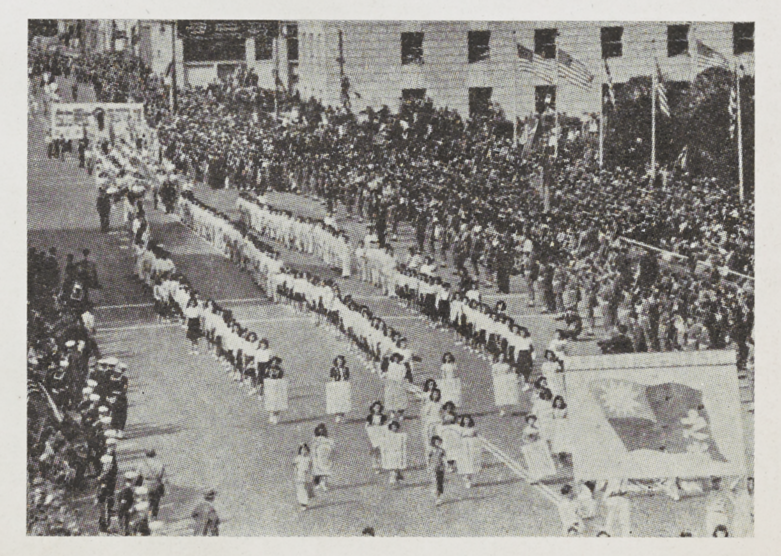
Même dans une Chine blessée par la guerre, nous avons les partis politiques les plus extrêmes et les plus désunis. Le chef du Gouvernement de Nanking, Wang Ching-wei, collabore avec les Japonais et dirige le groupe des conciliateurs. Les communistes, par contre, haïssent les Japonais et mettent au service de Tchiang Kai-chek un effectif de 600,000 soldats, tout en détestant son organisation politique le "Kuomintang". Ils sont les maîtres dans les provinces de Kansu et de Shensi, et ne désespèrent pas de diriger les destinées nationales de leur pays.

A Chungking, le parti du Gouvernment, surnommé le "Kuomintang", fait oeuvre conservatrice et réactionnaire. Il n'en revendique pas moins les principes et les institutions démocratiques, l'éducation du peuple et la socialisation des services d'utilité publique. La gloire de la capitale repose principalement dans le Généralissime Tchiang Kai-chek et en son épouse, Madame Soong-Tchiang. Lui est tenace, énergique, débrouillard et, au besoin, rude; elle est cultivée, chrétienne ardente, toujours courtoise et accueillante.

Le meilleur souhait pour la Chine est un gouvernement stable et progressif. Malgré la désunion actuelle, il faut espérer beaucoup quand il s'agit des Chinois, car ils ont le génie politique dans le sang et il y a dans le peuple un grand pouvoir de rajeunissement et d'adaptation.

En 1912, l'Empire céda devant la République qui vit de l'idéologie féconde du Docteur Sun Yat-sen. Les trois principes du lettré chinois sont connus: le nationalisme, les droits du peuple et le confort de la vie. Le nationalisme exige l'égalité des peuples et des races, ainsi que l'accès aux richesses naturelles. Les droits du peuple présupposent la liberté du suffrage, du désaveu, de l'initiative et du referendum populaire. Le confort doit être recherché dans le vêtement, l'habitation, la nourriture et les communications.

La politique ne sera saine en Chine qu'avec la solution urgente de deux angoissants problèmes. L'organisme gouvernemental devra être assez souple et puissant pour inspirer un peuple si dense dans un si vaste territoire; et l'esprit civique aura à supprimer le népotisme des grandes familles et les exigences du système familial. Restera après la guerre à protéger la Chine contre l'exploitation extérieure. Elle saura voir avec plus de liberté à sa reconstruction intérieure et à la collaboration avec les autres peuples. Si les pays lui sont sympathiques, la Chine ne demandera pas mieux que de les payer de retour. Tout ce qui rapproche la Chine de l'Eglise catholique favorisera en même temps ses désirs de fraternité universelle et de solidarité humaine.



Chinese News Service San Francisco
Display for Madame Chiang, San Francisco



Three Canadian Jesuit Priests killed in Jap-held Chinese Zone.

A gauche:
Le Père Alphonse Dubé, S.J., 1890-1943.

Au centre:
Le P. Prosper Bernard, S.J., 1902-1943.

A droite:
Le P. Armand Lalonde, S.J. 1904-1943.

MISSIONNAIRES CANADIENS EN CHINE

Le Rév. Père Provincial de la Société de Jésus à Montréal annonçait en avril dernier la nouvelle suivante: "Trois prêtres jésuites canadiens ont été tués récemment en Chine. Ce sont les RR. PP. Alphonse Dubé, Montréal; Armand Lalonde, Montréal, et Prosper Bernard, Saint-Jean, P.Q. Le premier était en Chine depuis 1927 et ses deux compagnons depuis quatre ou cinq ans. Tous les trois appartenaient à la mission de Suchow, Kiangsu. Depuis deux ans, ils résidaient à Fenghsien, à 14 milles à l'ouest de Suchow, à mi-chemin entre Pékin et Nankin. Le message reçu ne dit pas dans quelles circonstances les missionnaires ont été tués.

Il y a encore 69 jésuites canadiens-français dans les missions de Chine et le câblogramme mentionne qu'ils sont tous en bonne santé."

Ces trois Jésuites ont enseigné au Collège d'Edmonton. Les Pères Bernard et Lalonde étaient en plus anciens élèves. Un autre Jésuite, le Frère Edgar Gauvin, moins de deux ans après son arrivée en Chine, était mortellement blessé le 28 octobre 1939, par des sentinelles japonaises au poste de Ya-low, et succombait le 10 novembre, à l'hôpital militaire de Suchow. Le Frère Léon Fontaine avait également été blessé à cette occasion. Le Père L.-P. Bourassa qui les accompagnait ne fut pas atteint.

Dans une lettre émouvante, le Père Bernard écrivait: "Sans effusion de sang, il n'y a pas de rédemption, dit la Sainte-Ecriture. Cette parole sera-t-elle vraie pour notre pauvre mission?" Déjà quatre victimes pour l'oeuvre rédemptrice de la chère mission de Suchow, sans compter les six autres missionnaires canadiens qui ont sacrifié leur vie, en pleine force de l'âge, depuis le 8 décembre 1931, date où la mission a été confiée aux Pères Jésuites Canadiens et élevée au rang de Préfecture Apostolique.

Son Exc. Mgr Philippe Côté est le Vicaire apostolique de Suchow. La mission compte 84,000 baptisés et 40,000 catéchumènes; la population entière du vicariat est de 4,500,000 d'âmes. Une cinquantaine de prêtres, trente-cinq canadiens, et quinze chinois voient aux besoins spirituels des catholiques. Ajoutons aux prêtres 12 Frères coadjuteurs et vingt-un scolastiques pour avoir l'effectif de la mission. Avant l'occupation japonaise, un grand collège, préparatoire, recevait plus de six cents élèves; un petit séminaire instruisait une vingtaine de petits séminaristes, tandis qu'une dizaine de grands séminaristes se préparaient pour la prêtrise. Les Soeurs de l'Immaculée-Conception y dirigeaient un dispensaire. Demandons aux quatre Jésuites canadiens, tués en Chine et devenus martyrs de la charité, de bénir la chère mission de Suchow et de susciter à l'Eglise de Chine de nombreux missionnaires canadiens.

Paul Yu-Pin

The Magnificent Bishop

The Catholic Church will have an important part to play in the reconstruction of China after the war. Under the able and brilliant leadership of the Vicar Apostolic of Nanking we may rest assured that She will perform her allotted task with zeal and courage.

WHO IS THIS BISHOP PAUL YU-PIN?

Bishop Paul Yu-Pin was born in Manchuria in 1901. He received his early education in China and then went to Europe where he earned no less than four doctoral degrees. His intellectual achievements were not limited to purely ecclesiastical subjects for to his doctorates in Philosophy and Theology were added the doctorates in Law and Political Science. He was professor of Philosophy at the Pontifical College of the Propagation of the Faith at Rome, and was consecrated Bishop and named Vicar Apostolic of Nanking in 1936.

The new Bishop was well qualified for this post. At thirty-five he brought to this new work all the energy of his youth and the outstanding qualities which were to make him, in the space of a few years, the greatest religious leader of modern China. As in the case of his studies Bishop Yu-Pin did not limit his activities to purely religious fields but entered the social arena well-determined to bring education and a decent standard of living to his people.

To-day he is a leader of many religious and civic organizations in China. He is a member of the Standing Committee of the People's Political Council, a member of the National Relief Commission, of the Institute of Sino-American Relations, of the War Bond Committee of the United China Relief in China, Adviser to the People's Foreign Relations Association, the National Association for Soldiers, the New Life Movement Association and Chinese Boy Scouts Association. He is President of the Trustees of Yi Shi Pao (Social Welfare Daily), a Catholic Daily which is one of the leading newspapers in China and one of the four newspapers to be presented every day to Generalissimo Chiang Kai-shek for his perusal. The close co-operation of the Bishop in supporting the Chinese national policy, with three-and-a-half million Catholics standing behind him, and his high personality and genius and far-sighted views, have won the full sympathy of the Chinese political leaders, and especially the admiration of Generalissimo Chiang Kai-shek. The establishment of diplomatic relations with the Vatican is a typical example of his influence.

THE FUTURE

The Chinese are the most numerous people in the world, a people of ancient culture, who have known periods of greatness and splendor in the past. For some time they have been subjected to much Communistic propaganda, they have greatly suffered from Japanese tyranny. But to-day China is becoming increasingly conscious of itself, its importance in the international sphere and the possibilities of regeneration latent in her wise and ancient traditions. It is still reasonable for one to be optimistic and believe that after the war China, persevering in the paths of justice and order, may have a great future opened before her.

Says Bishop Yu-Pin: "For the new life of China, begotten in the chaos of war, to be developed in an harmonious and permanent fashion, it must be based upon the foundation stone of Christianity."

Says Madame Chiang Kai-shek: "The hearts of the people are the basis upon which to establish a nation."

Says Tertullian, a theologian of the first centuries: "Anima humana naturaliter christiana" . . . "The human soul is naturally Christian."

The conclusion to be drawn from the comparison of these texts can only be that Christianity will meet with great success in the China of to-morrow.

To accomplish this work of economic and religious regeneration Bishop Yu-Pin has practical suggestions: "How wonderful it would be if during the coming years of reconstruction we could welcome 100,000 Americans (and Canadians) to China who would give three to five years of their lives either teaching a craft or providing lessons in Christian social service, or moulding our youth in the glorious destiny which awaits them in the world of to-morrow. One hundred thousand such leaders from the United States would represent one American for every 4,000 Chinese. It is not a preposterously high figure. The Nazi conquerors in Europe have sent tens of thousands of trained emissaries out among the peoples



Le jeune Hector Simard, Val d'Or, Abitibi.

Yesterday in Quebec, today at the Service of U.S. Engineers, Edmonton, speeding the victory.

they have subdued. Their task is to spread brutality, hate and death. How China would be inspired if 100,000 Americans could be found to come to its shores to do good, to help us build our bright future according to the pattern of the Christian way of life. Men and women are needed—not mere money, not mere ideas, not mere ideals. There is no substitute for Christian men and women."

What a marvellous opportunity for high-minded Christians to put into practice their belief in the Brotherhood of man. Will we answer the call of our Chinese brothers and help them in this vast enterprise?

CHINA SHALL RISE AGAIN

Of that there can be no doubt. In her masterly book, titled "China Shall Rise Again", published in 1939, Madame Chiang Kai-shek launched the battle against China's seven deadly sins which she enumerated as follows: self-seeking, saving one's face, cliquism, defeatism, inaccuracy, lack of self-discipline, evasion of responsibility.

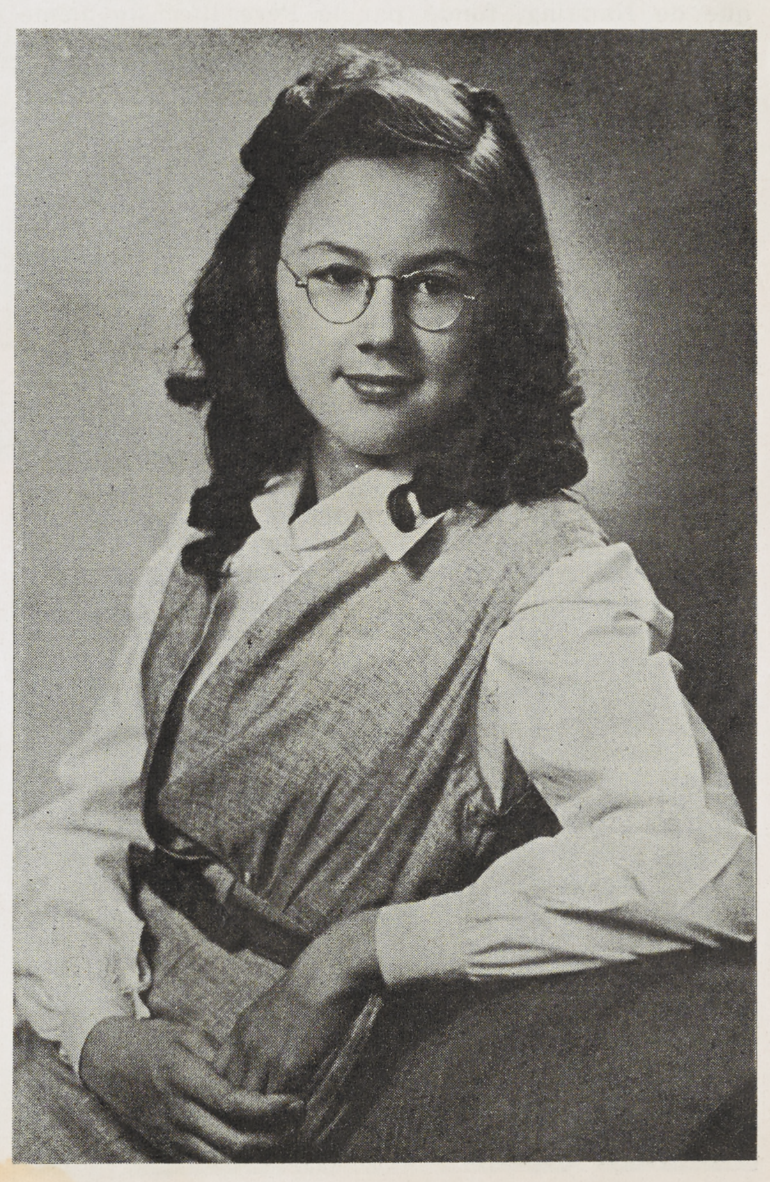
The war against these seven deadly national sins is slowly turning to the advantage of the educators. A vast program of Adult Education is already in full swing and will serve as a pattern for the whole of Chinese reconstruction effort after the war. Jimmy Yen (Reader's Digest, Nov. 1943, p. 38) and his crew of adult educators are dynamically and competently eradicating ignorance from their native soil. Co-operatives and People's Schools everywhere in unoccupied China are meeting the challenge.

The bonds uniting Catholics everywhere with the Chinese nation are forever being strengthened. On August 1, 1928, Cardinal Gasparri, then Secretary of State, wrote to the Apostolic Delegate in China: "The Holy Father, who has followed and follows with very great interest the course of events in China, and who has been **the first to treat China not only on terms of perfect equality, but by an act of sincere and special sympathy,** has consecrated by his own hands at Rome in St. Peter's the first Chinese bishops, gives fervent thanks for the conclusion of the civil war, and hopes that the peace thus restored may be enduring and faithful, within and without, based upon the principles of justice and charity."

If the five hundred million Chinese and **the four hundred million Catholics** throughout the world **were to join hands and hearts in favor of a Christian peace** and **a Christian reconstruction of society,** there is no doubt that, **with the help of all men of goodwill in other nations and other denominations,** the world would become, for a long, long time a much better place to live in.

This is our fervent prayer as we wish God speed to Bishop Paul Yu-Pin and the worthy leaders of modern China.

AMICUS.



Eileen Becker, one of the magazine supporters, who is greatly interested in spreading the faith in China.

Chine catholique

Le Père Matteo Ricci.—Le Jésuite Matteo Ricci est en Chine le père du catholicisme contemporain. Né à Ancône, Italie, en 1552, il étudia sous Clavius l'astronomie et les mathématiques; il se trouvait à Canton, Chine, en 1571, où il s'initia pendant neuf ans aux ouvrages classiques des intellectuels chinois et fréquenta les écrivains de la meilleure école. En 1595, il écrivit en chinois son livre sur la vraie doctrine du Christ. A Pékin, il constata les progrès du catholicisme dès la conversion de Paul Hsu, ancêtre de Madame Tchiang Kai-chek. Il mourut le 11 mai 1610. Ses confrères Jésuites héritèrent de sa grande compréhension. En 1644, ils avaient converti 114 membres de la famille impériale et 14 officiers supérieurs.

Son Exc. Mgr Yu-pin.—Un Jésuite, Son Exc. Mgr Auguste Haouisée, confia à Mgr Yu-pin le vicariat apostolique de Nanking, fondé par le Père Ricci lui-même. N'est-ce pas pour Mgr Yu-pin une orientation dans son apostolat? On dirait que les convictions du Père Ricci revivent dans les mots d'ordre de l'éminent évêque. Il faut aimer et respecter la culture de la Chine, chercher à gagner ses intellectuels, adopter les préoccupations et les angoisses de la Chine contemporaine, lui présenter la pierre angulaire qu'est le Christ. Le travail urgent entre tous est de constituer une élite laïque, dont l'oeuvre sera de restaurer l'ordre nouveau et de promouvoir la reconstruction de la Chine.

Un appel du Généralissime.—"Nous demondons des missionnaires et nous acceptons avec joie ceux qui viennent servir le pays dans le désintéressement et le dévouement. Vous qui venez, vous n'êtes pas au milieu de nous des étrangers ou des hôtes, mais des frères d'armes qui collaborent avec nous à l'oeuvre de la libération et de la reconstruction. Les chrétiens de l'intérieur forment avec ceux du dehors une même fraternité qui leur donne des droits dans l'édification de la nouvelle Chine."

Tradition catholique.—L'adoptation du christianisme fut faite en Chine au VIIIème siècle par la dynastie nestorienne T'ang. Au XIIIème siècle, grâce à des conditions politiques favorables, un Franciscain, Jean de Mont-Corvin, vit paisiblement à la cour des descendants de Gengis-Khan, en qualité d'archevêque de Pékin. Le Pape Clément V lui avait envoyé sept Franciscains évêques pour présider à sa consécration épiscopale. Deux purent rejoindre la capitale mongole. Ce fut en Chine un nouvel essor avec la venue des premiers missionnaires Jésuites au XVIIème siècle. En 1927, Sa Sainteté Pie XI consacrait à Rome les premiers évêques Chinois. Avant de retourner dans leur pays, ils arrêtèrent en France, et prièrent sur la tombe de Clément V, en son église natale d'Uzeste, pour le remercier d'avoir travaillé à l'évangélisation de la Chine.



Le Père Jacquinot, jésuite français, a sauvé des milliers de vies humaines au début de la guerre sino-japonaise.

Vision d'espoir.—Le Père Louvet écrivait: ". . . . Comme je désire voir l'Eglise faire elle-même ses affaires en Chine!" Son rêve est réalisé. L'Eglise chinoise est devenue forte. L'élan ne s'arrêtera plus. Les catholiques sont près de 4 millions; ils ont leurs universités, leurs oeuvres de charité, de presse, leurs séminaires. L'action catholique voit à la formation d'apôtres laïques dont l'oeuvre sera d'éclairer les masses et d'influencer les élites intellectuelles. L'Eglise de Chine sera avant un demi siècle l'une des forces de l'Eglise missionnaire en Extrême-Orient.

A bird's eye view of the grounds around the Jesuit College.
Le Collège des Jésuites subit l'action du génie militaire américain.

ST. ANDREW'S PARISH

Rev. Timothy J. Ryan

A GREAT CANADIAN

The untimely death of Father Timothy Ryan, at the age of 43, will grieve and shock a large section of this community. Nor will sorrow be confined to members of his own communion.

He was a large and wholesome man, a tender and devoted pastor of his flock.

He was large and wholesome in the exercise of his Faith; he was large and wholesome in his human sympathies; he was large and wholesome in his capacity for friendship and service.

He was passionately religious without bigotry. He was zealously faithful without fanaticism.

Passing from this earthly scene at an early age, he still had packed a lifetime of service into his relatively few years. As a missionary, as a teacher and as a parish priest, he will be remembered with affection and gratitude. Thousands outside his own communion will cherish the memory of his wit, his kindness and his essential gentleness.

If a life of devotion to the Fatherhood of God and the Brotherhood of Man makes a man great—as it surely does—then Timothy Ryan was a great Canadian. May he rest in peace.—**"Edmonton Bulletin".**

A FRIEND OF THE POOR

If we were asked to signal out one outstanding characteristic in the life of this young priest, who wrought so much good in so short a time; we think it was his love for the poor and unfortunate. During the dark days of depression when so many were forced to seek from the State that sustenance which was denied them through honest toil, Father Ryan organized and conducted the Catholic Welfare Bureau. And many there are in Edmonton and Northern Alberta who will rise up and bless his name for the kindness which he showed them and all who were in distress. Later on when the depression days were fading, his was the driving force which laid the groundwork for what was later to become the Edmonton Community Chest. It will ever remain a tribute to his memory.—**"Western Catholic".**

A WORTHY PASTOR

But it is his own parish of St. Andrew's who will miss him most. The beautiful church and rectory, which are their proud possessions, will ever remain a lasting memorial to the energy and zeal of their dovoted pastor. But what is more, he has left in the heart of every member of that parish a lasting memorial of a kindly father and a true friend. They have lost a treasure which only God had the right to take.—**"Western Catholic".**

A FATHER TO THE CHILDREN

The Children of St. Andrew's Parish deeply mourn their beloved Pastor, Reverend Father Ryan.

In token of their love and esteem for their revered Father and Friend the Children kept Guard of Honor all day Thursday and prayed incessantly for the repose of his soul. Their Spiritual Bouquet included one set of Gregorian Masses and ten additional Masses.

UN TEMOIGNAGE DE MONTREAL

Montréal, Québec,
Novembre 23 1943.

Révérend Père Pelchat et les autres Pères et régents du Collège d'Edmonton PP. Guy, Riendeau, Robitaille, D'Apollonia, Gélinas, Desrochers, etc. offrent vingt messes et beaucoup de prières pour leur vaillant ami Père Ryan.



M. l'abbé T. J. Ryan,
curé de St-André d'Edmonton, ami de la jeunesse et des pauvres
Décédé le 22 novembre 1943.

ST. ANDREW'S ANNUAL TEA

On Sunday, Nov. 21st, the Ladies Aid of St. Andrew's Parish held their Annual Tea and Grocery Shower from 2 to 6 P.M.

Mrs. C .E. Marriott was in charge of the tea table, which was covered with a beautiful hand embroidered linen cloth. Yellow and Lavender "Mums" filled the silver basket which was flanked by tall silver candelabra with rose candles. Pouring tea during the afternoon were Mrs. J. McPeake, Mrs. J. Boulay, Mrs. G. Fleming, Mrs. A. C. Woodman, Mrs. L. Maynard and Mrs. T. Darlington.

Mrs. J. Scullion, Mrs. D. McEachern and Mrs. J. Tidswell were in charge of the groceries and were kept busy all afternoon.

Mrs. C. D. Kelly, president of the Ladies Aid, received the guests who came from all parts of the city. Mrs. T. Fitzgerald was treasurer for the afternoon and reported the sum of $84.00 received.

The members of the St. Andrew's Ladies Aid wish to take this opportunity of thanking all of their many friends for making this tea a success.